

# THE BEST DAYS OF YOUR LIFE

JOURNEY TO ALLAH IN THE DAYS OF DHUL HİJJAH



Life With Allah

الحياة مع الله



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Days of Dhul Hijjah

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## Introduction

All praise and thanks are to Allah, the Creator and Owner of time. May His peace and blessings be upon His beloved and final messenger, Muḥammad ﷺ.

From His infinite mercy, Allah ﷻ has made certain periods of time superior to others. In these periods, He multiplies the rewards of good deeds and forgives abundant sins.

**The first ten days of Dhul Ḥijjah** are amongst these special periods. Though, unlike Ramaḍān, this season of worship is often overlooked and neglected by many. The Messenger of Allah ﷺ described these days as the best days in the sight of Allah (Ibn Ḥibbān).

**‘The Best Days of Your Life’** is a short book, compiled to help you make the most of these blessed days. We pray that it will inspire you to worship Allah ﷻ and strive to attain His forgiveness, closeness and love in this special season of worship.

May Allah make these the best days of our lives.

Life With Allah

Dhul Qa’dah 1444/June 2023

## Seasons of Mercy

Amidst the hustle and bustle of everyday life, many of us long to experience once again the sweetness of Ramaḍān: from the communal spirit of worship to the intimate conversations with our Lord; from the joy of opening the fast to the serenity of the nightly prostrations.

The Messenger of Allah ﷺ said, “Do good all the time, **and seek to be recipients of the ‘outpouring’ of Allah’s mercy.** Indeed, Allah showers down these (special) ‘outpourings’ of His mercy to whomsoever He wills from His slaves” (Ṭabarānī).

This ḥadīth means that although Allah ﷻ constantly showers His mercy, love and blessings upon us throughout the year, there are certain times of the year wherein He is even more generous to us. These are the special seasons, days and moments in which it is even easier to acquire His pleasure, earn His forgiveness and be saved from the Hell-fire. The blessed month of Ramaḍān is one such season when we witness these fruits of Allah’s love and kindness.

**Another season, though much less known, is the first 10 days of Dhul Ḥijjah.**

Though this season of worship is short, many of us sadly do not know about the significance and virtues of this blessed season. We do not give it the same attention and importance as we do to Ramaḍān. Unlike the blessed month, the devils are not chained in it, making it more difficult to have a rigid schedule of worship. However, this means that if we do spend these days in worship, the reward will be greater inshāʾAllāh.

“

Seasons of worship have many benefits, including the opportunity to correct one’s faults and make up for any shortcomings or anything that one might have missed... The fortunate one is he who makes the most of these special months, days and hours - drawing nearer to his Lord through acts of worship. It is hoped that he will be the recipient of an ‘outpouring’ from those outpourings, and thus enjoy eternal happiness, and be saved from the scorching Hell-fire.

- Ibn Rajab رحمه الله

”

“

When Allah ﷻ loves a slave, He uses him in the best times with the best deeds. And when He is displeased with him, he uses Him in the best times with evil deeds, so that this will ensure a more severe punishment and greater wrath. This is because he deprived himself of the blessing of such a time, and violated its sanctity.

- Imām al-Ghazālī رحمه الله

”

In these ten days, we should renew our repentance and make a firm pledge to Allah to stop sinning, starting off with these days. Ibn Rajab رحمه الله writes, “Beware of sins, because they deprive one from being forgiven in the seasons of mercy. Whilst sins push the slave far away from Allah, acts of obedience draw him near to Allah and His love.”

“

The severity of sins in virtuous times and places increases, and their punishment is proportionate to the virtue of the time and place.

- Ibn Taymiyyah رحمه الله

”

As the fortunate few of our Ummah make their way to the House of Allah for ḥajj, wearing the iḥrām and raising their voices in takbīr and talbiyah, we are sad at being unable to join them. Allah ﷻ knows that we long to visit His House, but we cannot always do so. **Thus, from His mercy, He gave us these days as a beautiful replacement.**

We may not be physically present with the pilgrims, but we can share in their reward and endure the same spirit of sacrifice in these 10 days.

Though we may not be able to physically travel to the House of Allah, let us travel to Him with our hearts.

# Why Are The 10 Days of Dhul Hijjah Extremely Special?

## 1 Allah ﷻ honoured these days by taking an oath by them.

Allah ﷻ says, “By the daybreak, and **by 10 Nights**” (89:1-2). According to the majority of the scholars, these 10 nights refer to the 10 days of Dhul Hijjah. When Allah swears an oath by something, it is an indication of its importance and benefit.

## 2 These are the best days of the year.

The Messenger of Allah ﷺ also said, “There are **no better days** in the sight of Allah than the 10 days of Dhul Hijjah” (Ibn Hibbān).

The Messenger of Allah ﷺ said, “**There are no days on which righteous deeds are more beloved to Allah than these 10 days** (the first 10 days of Dhul Hijjah).” The (Ṣaḥābah ﷺ) asked, “Not even jihād in the path of Allah?” The Messenger of Allah ﷺ replied, “Not even jihād in the path of Allah, unless a man goes out himself for jihād taking his wealth with him and does not return with anything from it” (Tirmidhī).

The scholars have said that the days of the first 10 days of Dhul Hijjah are superior to the last 10 days of Ramaḍān. However, there is a night in Ramaḍān which is superior to all other nights (i.e. Laylat al-Qadr).

## 3 They comprise of the Day of ‘Arafah (9<sup>th</sup> Dhul-Hijjah).

One of the main reasons for these days being extremely special is that they contain the Day of ‘Arafah. The Day of ‘Arafah is the greatest day of ḥajj: the day on which sins are forgiven, souls are released from the Hell-fire, and du‘ās are readily accepted.

This day is also special because it was the day Allah ﷻ bestowed upon us our Ummah’s greatest gift: **He perfected the religion of Islam and completed His favour upon us.**

The Prophet ﷺ said, “There is no day wherein Allah sets free more slaves from Hell-fire than the day of ‘Arafah. Indeed, He draws near, and He then boasts about them to the angels and says: ‘What do these (slaves of mine) want?’” (Muslim).

#### 4 They comprise of the Day of Nahr (sacrifice).

The Messenger of Allah ﷺ said, “The greatest day in the sight of Allah is the Day of Naḥr (10<sup>th</sup> of Dhul Ḥijjah) and then the Day of Qarr (11<sup>th</sup> of Dhul Ḥijjah)” (Abū Dāwūd).

The Day of Naḥr is the best day due to the various rites of ḥajj simultaneously occurring in it, such as the pelting of the jamārāt, sacrificing the animal, shaving the head, ṭawāf, and sa'y. Similarly, non-pilgrims gather for the Eid ṣalāh, congratulate one another and perform qurbānī.

#### 5 The Prophet ﷺ would fast these days.

One of the wives of the Messenger of Allah ﷺ said, “The Messenger of Allah ﷺ used to fast on the first nine days of Dhul Ḥijjah; the day of ‘Āshūrā’ and three days of each month...” (Nasā’i).

“

Ibn Ḥajar رحمه الله said the reason that these 10 days are so special is because all of the major acts of worship occur in them, which doesn't happen in other days: ṣalāh, fasting, charity and ḥajj. Although it is possible to combine the first three deeds on an ordinary day, the great worship of ḥajj is restricted to these blessed days.

”

“

Amass huge gains by seizing the opportunity of doing good in these great days (of Dhul Ḥijjah), for they are irreplaceable and priceless.

Be quick in doing good and hurry before death strikes; before the transgressor will regret what he did, and beg to return to do good, but will be refused; before death comes between the hopeful and his hopes; and before man is held hostage in his grave by the actions he set forth. - Ibn Rajab رحمه الله

”




“

Whoever missed out on standing in ‘Arafah, then let him stand for Allah and fulfil His rights which he is aware of.

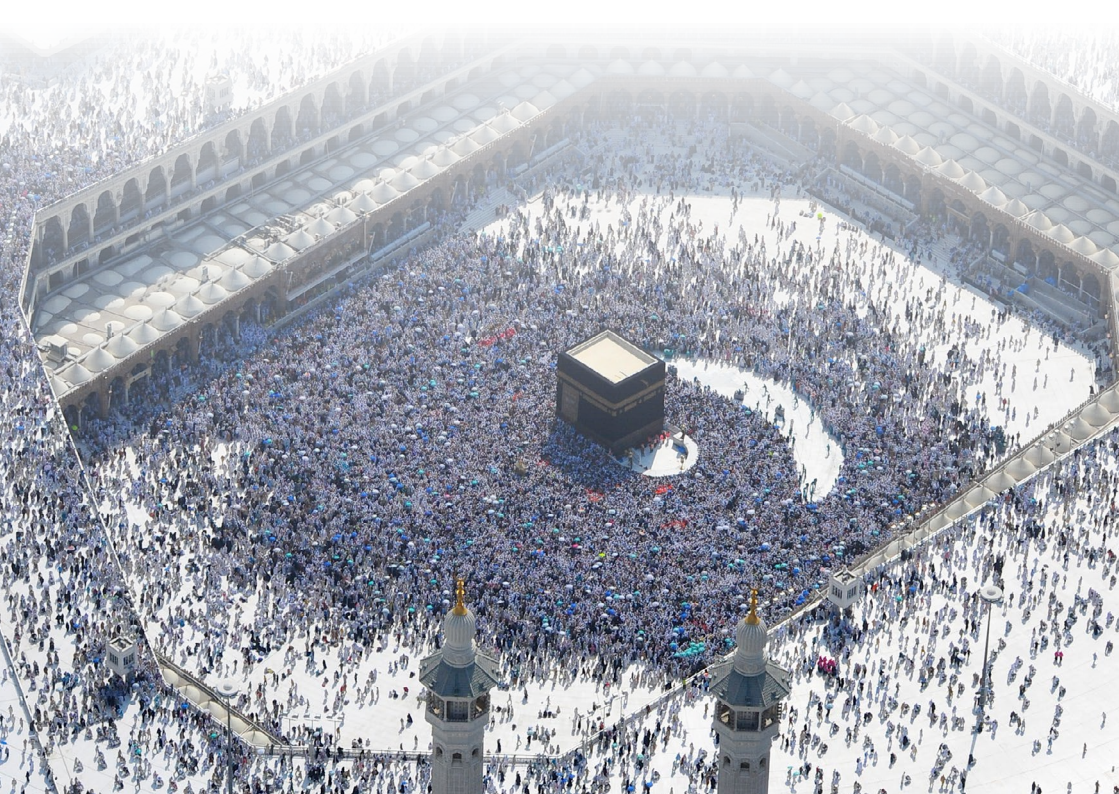
Whoever is unable to spend the night in Muzdalifah, then let him be strongly determined to obey Allah, as Allah has drawn him near.

Whoever could not stay in the vicinity of Masjid al-Khayf (in Mina), then let him stand for Allah with hope and fear.

Whoever is unable to slaughter his sacrificial offering in Mina, then let him slaughter his desires and reach his objective.

And whoever was unable to reach the House (Ka’bah) due to its distance, then let him advance towards the Lord of the House - for He is closer to the one who supplicates to Him and has hope in Him than his jugular vein. - Ibn Rajab 

”



## The Days of Dhul Hijjah: To-Do List

Throughout these days, we should increase in general acts of worship (e.g. performing ṣalāh in congregation, tahajjud, Qur'ān, du'a', general dhikr, istighfār, ṣalawāt, ṣadaqah etc). In addition to this, the following are some specific actions for these days:

Day No.	Action Items
1-8	<ul style="list-style-type: none"> <li>• Do dhikr in abundance, especially tahlīl (لَا إِلَهَ إِلَّا اللَّهُ), taḥmīd (الْحَمْدُ لِلَّهِ) and takbīr (اللَّهُ أَكْبَرُ).</li> <li>• Recite takbīr in the homes, markets and streets.</li> <li>• Fast as many days as possible.</li> </ul>
9 Day of 'Arafah	<ul style="list-style-type: none"> <li>• Keep a fast.</li> <li>• Takbīr of Tashrīq* once after each farḍ ṣalāh, starting from Fajr ṣalāh.</li> <li>• Dhikr in abundance and repeat frequently: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</li> <li>• Du'a', especially for freedom from Hell.</li> </ul>
10 Day of Eid	<ul style="list-style-type: none"> <li>• Perform Eid ṣalāh, and carry out the sunnah's of Eid.</li> <li>• Perform qurbānī/uḍḥiyah and share it with others.</li> <li>• Spread joy.</li> <li>• Recite takbīr of Tashrīq* after each farḍ ṣalāh.</li> <li>• Do dhikr in abundance, especially tahlīl, taḥmīd and takbīr.</li> </ul>
11-13	<ul style="list-style-type: none"> <li>• Recite takbīr of Tashrīq* after each farḍ ṣalāh until after 'Aṣr of the 13th.</li> <li>• Do dhikr in abundance, especially tahlīl, taḥmīd and takbīr.</li> </ul>

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

If you plan on sacrificing an animal and you need to cut your hair or nails, then do so before the start of the 10 days. The Messenger of Allah ﷺ said, **“When the 10 days (of Dhul Hijjah) begin and one of you intends to sacrifice, then he should not remove anything from his hair or nails until he has performed the sacrifice”** (Muslim). Some scholars explain that the wisdom behind not cutting one's hair and nails is to resemble the pilgrims of ḥajj in some way. Others consider it to be part of the completion of the sacrificial rite.

## Dhikr: The Hallmark of the Days of Dhul Hijjah

Just as the recitation of the Qur’ān is the hallmark of Ramaḍān, **dhikr is the hallmark of the blessed days of Dhul Ḥijjah**. The Messenger of Allah ﷺ said, “There are **no days greater in the sight of Allah**, or in which good deeds are more beloved to Him than these 10 days. So recite a great deal of **tahlīl** (لَا إِلَهَ إِلَّا اللَّهُ), **takbīr** (اللَّهُ أَكْبَرُ) and **taḥmīd** (الْحَمْدُ لِلَّهِ)” (Aḥmad).

We should repeat takbīr in the masjids, in the homes and in the streets. ‘Abdullāh b. ‘Umar and Abū Hurayrah رضي الله عنه would go out in the marketplaces and recite takbīr loudly in these 10 days. Upon hearing them, the people would follow in suit and recite takbīr.

Along with this, the takbīrāt of tashrīq (اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ) (وَلِلَّهِ الْحَمْدُ) are to be recited audibly after each farḍ ṣalāh by both men and women, starting from the Fajr of the 9<sup>th</sup> of Dhul Ḥijjah till the ‘Aṣr of the 13<sup>th</sup> Dhul Ḥijjah.

“

I came across people who would say the takbīr in the 10 days of Dhul-Ḥijjah (so frequently and loudly) that I would compare it to the crashing of waves. - Maymūn b. Mahrān رضي الله عنه

”

In these blessed days, we should also be **consistent with the daily dhikr** prescribed by our beloved Messenger of Allah ﷺ, such as the morning and evening adhkār, the adhkār before sleeping and the adhkār after ṣalāh.

To gain the full benefit of dhikr in these blessed days, it is important to **understand** the meaning of these short yet comprehensive words. Let us utter them with a **deep reflection** on the Perfect Names and Attributes of Allah, and His creation, so that we can increase our imān in Him, and in our love and awe of Him.

Ibn al-Jawzī رحمه الله writes, “The heedless one says سُبْحَانَ اللَّهِ out of habit. As for the conscious one, he is constantly thinking about the wonders of creation, or the awesome nature of the Creator, and this thinking drives him to say سُبْحَانَ اللَّهِ. Thus, this tasbīḥ is the fruit of these thoughts, and this is the tasbīḥ of the conscious...”

## Tahlil (لَا إِلَهَ إِلَّا اللَّهُ)

The **greatest statement ever uttered**, the foundation of faith and the **cornerstone of existence** itself: لَا إِلَهَ إِلَّا اللَّهُ.

For it, the heavens and the earth were created. For it, thousands of messengers were sent. For it, the final hour will occur, the creation will be gathered and questioned, and then driven either into Hell or Paradise.

When uttered sincerely, it leaves the realms of this earth and ascends to the Magnificent Throne of Allah. It is the **guarantor of one's ultimate success**: its utterer will be saved from Hell, and will be guaranteed Paradise and the intercession of the Prophet ﷺ.

لَا إِلَهَ إِلَّا اللَّهُ is the best form of remembering Allah (dhikr). It outweighs the seven heavens and the seven earths. On the Day of Judgement, it will outweigh all sins on the Scale.

## What Does لَا إِلَهَ إِلَّا اللَّهُ Mean?

There is no god, deity or being which deserves to be worshipped and obeyed except Allah. It means to be **a slave of Allah alone**, and not of any another being, ideology, object or desire.

With it, we profess Allah's Lordship over all creation, and thereby **His exclusive right to be worshipped alone**.

He Alone has the Most Perfect Names and Attributes. He is the King who has no partner, the One Who has no competitor, the Self-Sufficient Master who has no offspring, and there is nothing like Him. He is Unique; the First who was never preceded by non-existence and the Last who will never come to an end.

## How Do We Internalise لَا إِلَهَ إِلَّا اللَّهُ?

To internalise لَا إِلَهَ إِلَّا اللَّهُ, we **submit** ourselves to Allah and **worship** Him alone. We **fear** none but Him and **love** none as much as Him. We **depend** only on Him, **seek protection** only with Him and **invoke** Him alone for help and forgiveness. We turn to Him alone for judgement in all matters. Our bowing, prostration and **unyielding obedience** is solely reserved for Him.

## Tasbih, Tahmid & Takbir

سُبْحَانَ اللَّهِ (tasbīh), اَلْحَمْدُ لِلَّهِ (taḥmīd), and اَللَّهُ اَكْبَرُ (takbīr) are amongst the **most beloved statements to Allah**.

Though **easy to utter** with our tongues, on the Day of Judgement, they will be **heavy on the scales**. They wipe away sins and lead to unparalleled reward. They cultivate the trees and plants of Paradise, and are a protection from the Hell-Fire. The Messenger of Allah ﷺ said, “Indeed what you remember of Allah’s Glory (by uttering) tasbīh, takbīr, tahlīl and taḥmīd, gather around the Throne of Allah, buzzing like bees, mentioning to Allah the person who uttered them. **Do you not wish to have someone who mentions you by Him?**” (Ibn Mājah).

### What Does سُبْحَانَ اللَّهِ (Tasbih) Mean?

سُبْحَانَ اللَّهِ means to glorify Allah above any imperfection or deficiency i.e. **Allah is free from all defects**. Allah is the Most Glorified who has no partner or rival, who possesses every aspect of perfection, and whose actions are pure and free from evil.

### What Does اَلْحَمْدُ لِلَّهِ (Tahmid) Mean?

اَلْحَمْدُ لِلَّهِ is an expression that encompasses both:

(1) **Gratitude** for what Allah has blessed us with; īmān, life, health etc.

(2) **Praise**: Allah is worthy of every possible praise on account of His very existence, His mercy, beauty, generosity and all of His other noble Attributes and Names. All of His Attributes are perfect; be they of His majesty (jalāl) or beauty (jamāl). **Even if none of His slaves praised Him, He would still be worthy of all praise.**

In truth, it is Allah who praises Himself on the tongues of His slaves. Any slave who praises Him is only able to do so following His permission for such praise.

Our praise of Him emanates from our **love** and **reverence** of Him. Our praise of Him is, in fact, a blessing from Him which **deserves even more praise**. Even if we were to spend our entire life praising Him, this would be insufficient. Whilst uttering اَلْحَمْدُ لِلَّهِ, we should **reflect on the blessings of Allah** and **His Perfect Names**.

The Messenger of Allah ﷺ said, “When Allah grants a blessing to a slave, upon which the slave praises Him, the praise of the slave is better than the blessing itself” (Ibn Mājah).



## What Does **الله أكبر** (Takbir) Mean?

**الله أكبر** means ‘Allah is Greater than...’ By not specifying what He is Greater than, we are saying that **He is Greater than everything**. Allah is Greater than anything we can imagine, and His greatness encompasses all things: He is Great in His Essence, His Names, His Attributes and His Actions. Allah is Supreme and Transcendent above every limitation and deficiency that is inherent in created beings.

**سُبْحَانَ اللهِ**: Negating all defects, flaws, and shortcomings from Allah.

**أَلْحَمْدُ لِلَّهِ**: Affirming all of the attributes of perfection and majesty for Allah.

**الله أكبر**: Magnifying Allah and proclaiming His greatness above everything.

“

The Messenger of Allah ﷺ said, “There is none who likes to be praised more than Allah does” (Bukhārī).

”



## A Selection Of Takbirat

وَلِيُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

"So that you may glorify Allah for having guided you." (22:37)

1 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

(‘Abdullāh b. Mas‘ūd ؓ)

2 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ ، اللَّهُ أَكْبَرُ وَأَجَلُّ ،  
اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا

(‘Abdullāh b. ‘Abbās ؓ)

3 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ كَبِيرًا

(Salmān ؓ)

4 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ كَبِيرًا ، وَلِلَّهِ الْحَمْدُ

(Sa‘īd b. Jubayr ؓ)

5 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ،  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(‘Abdullāh b. ‘Umar ؓ)

6 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(Ḥasan al-Baṣrī ؓ)

These phrases were recited by our predecessors during these days.

## Allahu Akbar: A Magnificent Phrase

Throughout the days of Dhul Hijjah, we repeat 'Allāhu Akbar' (takbīr) in abundance. *Allāhu Akbar* is one of the most magnificent phrases a human being can ever utter. *Allāhu Akbar* is a **declaration of Allah's grandeur**, and an **affirmation of our submission** to His majesty. We remind ourselves through *Allāhu Akbar* that Allah is the greatest over everything: in His essence, in His power, in His honour, and in His majesty. Allah is the King of kings unto whom everything is subservient.

### Internalising اللهُ أَكْبَرُ

On uttering the phrase *Allāhu Akbar*, we are saying that Allah is **greater than everything in our hearts**. It is not sufficient to simply say this phrase. We must also believe it. To be sincere in our utterance, we cannot give greater importance to something or someone other than Allah in our hearts. **He has to be the One**.

Each time we utter the phrase *Allāhu Akbar*, let us remind ourselves of the greatness of Allah and say: **Allah is Greater...** He is greater than us, greater than our desires, greater than our loved ones, greater than our hobbies, greater than the most powerful armies and empires, **greater than everything**. Each time we utter the phrase *Allāhu Akbar*, let us **renew our imān** in Him, and let us **strengthen our bond** with Him.

As our knowledge of *Allāhu Akbar* deepens, our **awe** and **fear** of Allah should increase. Subsequently, this should lead us to venerating Allah, loving Him, obeying Him, worshipping Him in the best manner, turning towards Him with full dedication and trusting in Him alone.

A firm belief in the greatness of Allah should lead us to constantly remember, thank and praise Him with our tongues. It should shake the body into humbling itself, feeling its own insignificance, and rushing to worship Him.

Saying *Allāhu Akbar* with conviction should make us **appreciate the greatness** of our Creator. When we remind ourselves of His greatness, our self-importance should disappear as we remember how weak and insignificant we are. Saying *Allāhu Akbar* should **safeguard us from pride** as we will no longer think of ourselves or what we possess as great.



## One of the Best Forms of Dhikr

*Allāhu Akbar* is one of the best forms of remembering our Creator. It is a great act of worship. One of the earliest commandments of Allah to His beloved ﷺ was:

وَرَبَّكَ فَكَبِّرْ

*Proclaim the greatness of your Lord! (74:3).*

Elsewhere, Allah ﷻ says,

وَكَبِّرْهُ تَكْبِيرًا

*Proclaim His limitless greatness! (17:111).*

‘Umar b. al-Khaṭṭāb رضي الله عنه said, “**The slave’s utterance of *Allāhu Akbar* is better than the world and all that it contains.**”

*Allāhu Akbar* is a phrase that has brought about wonders throughout the history of Islam. *Allāhu Akbar* is the echo of the battlefield. By repeating it, the warriors in the path of Allah feel the honour, power and closeness of Allah to them. They derive from *Allāhu Akbar* strength, steadfastness and sincerity. *Allāhu Akbar* enables them to overcome their enemies, wipe out corruption, and bring arrogant tyrants to their knees.

*Allāhu Akbar* is a **tremendous phrase** and a **powerful source** of protection. When shayṭān hears it, he feels small and insignificant, and hastily retreats. *Allāhu Akbar* solves problems, removes stress and eases worries. *Allāhu Akbar* **cures** illnesses and **calms** our fears. Whenever we feel overwhelmed or utterly lost and confused, *Allāhu Akbar* reminds us: there is someone far greater and more powerful than what we are experiencing. If we cling on to *Allāhu Akbar*, **Allah will never abandon us.**

## A Phrase Repeated

Uttered in the ears of the newborn, *Allāhu Akbar* are the first words we hear as we enter this world. Throughout our lives, we hear this phrase repeated. Two of the five pillars of our dīn **centre around this statement**: ṣalāh and ḥajj. We are summoned to the maṣjid through the adhān, which begins with *Allāhu Akbar*. The iqāmah begins with *Allāhu Akbar*. The ṣalāh is commenced with *Allāhu Akbar*. Throughout ṣalāh, we move from one pillar to the next by uttering *Allāhu Akbar*. There is no phrase we are obligated to utter more times in a day than *Allāhu Akbar*.

Al-'Izz b. 'Abd al-Salām   explained that  al h begins with the takb r, indicating the **grandeur** of Allah, so that the slave knows who he is standing, sitting, bowing and prostrating in front of. It reminds him to **humble himself** to the greatness of Allah.

Once the slave becomes mindful of the grandeur of Allah, he will uphold the internal and external etiquettes of  al h and purification, and he will become preoccupied with Allah alone. He will worship Allah **'as though he can see Him'**. He writes, "Whoever worships Allah in such a way has exited from the realms of the universe." Subsequently, repeating *All hu Akbar* at each stage of  al h helps us to **renew our awareness** of His greatness. It reminds us to **embody the humility** and lowliness that each posture requires.

Likewise, throughout the various rites of  ajj and 'umrah, *All hu Akbar* is constantly repeated. Similarly, we have been instructed to say *All hu Akbar* when the new moon is seen, as part of the takb r t of the two Eids, when starting a journey, when ascending (e.g. going up a hill, stairs, lifts), when slaughtering an animal, upon receiving good news, and even when seeing something burning.

It is also an established practice to say *All hu Akbar* in large gatherings, during battles, on military expeditions and upon achieving victory. This is to **instil a sense of greatness** of the action being undertaken and evoke feelings of power and strength in those situations.

About the takb r, Ibn H jar   writes, "It is a form of remembrance which has been transmitted to us to say in every **difficult** and **happy situation**. It is said to thank Allah and disassociate oneself from all that His enemies attribute to Him."

Ibn Taymiyyah   explained, "Takb r has been legislated to be uttered on **major occasions** – either due to the large crowds; or situations which consist of actions that are great in and of themselves; or are situations that require strength etc. This is to highlight the fact that Allah is the Greatest. And no matter how big and grand these occasions may be, the **greatness of Allah overpowers the hearts** of the believers. The outcome of this is that the entire d n is dedicated to Allah, and the slaves are constantly glorifying Allah."

The Messenger of Allah   said, "No one ever utters 'لَا إِلَهَ إِلَّا اللَّهُ' nor utters 'اللَّهُ أَكْبَرُ' except that he is given glad tidings." It was asked, "O Messenger of Allah, **glad tidings of Paradise?**" He   replied, "Yes" ( abar n ).

## Al-Kabir (The Most Great) & Al-Azim (The Magnificent)

Dhul Hijjah is a perfect opportunity to re-connect with the Names of Allah ﷻ which denote His majesty and greatness.

Amongst these Names are: **al-Kabīr**, The Most Great, and **al-Aẓīm**, The Magnificent. Both of these Names denote the greatness, majesty and grandeur of Allah ﷻ. Allah is Greater than anything we can imagine, and His greatness encompasses all things: He is Great in His Essence, His Names, His Attributes and His Actions. Allah is Supreme and Perfect: free from every limitation and deficiency that is inherent in created beings.

Allah is Great in His power, wisdom, knowledge and authority. There was nothing before Him, and there is nothing after Him. Everyone will perish except Him. None can overpower or defeat Him.

### How to Appreciate Allah's Greatness

Our limited minds are unable to fully comprehend the greatness of Allah. However, we can attempt to appreciate His Greatness by pondering over: **(1)** His **creation**, **(2)** and His **words** (the Qur'ān).

Allah ﷻ reminds us:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

*"What is the matter with you that you are not in awe of the Majesty of Allah?"  
(71:13).*

In the subsequent verses, He says,

*"When He truly created you in stages (of development). Do you not see how Allah created seven heavens, one above the other, placing the moon within them as a light, and the sun as a lamp?" (71:14-16).*

Thus, to be in awe of His greatness, we should **reflect on our own creation**, and the **creation of the universe**.

Reflecting on the beauty, harmony and the vastness of the earth, solar system and the heavens will help us appreciate Allah's greatness. Our awe of Him will further increase when we reflect on the fact that on the Day of Judgement, **the whole earth will be in a single grip of Allah's Hand, and the heavens will be rolled up in His Right Hand.** Ibn 'Abbās ؓ said, "The seven skies and earths are not in the Hand of The Most Merciful, except like a mustard seed in one of your hands."

“

While I was on my way to ḥajj, we were worried that the desert Bedouins might attack us. We therefore took the route through Khaybar, upon which I saw huge mountains and natural pathways that blew my mind, and increased my appreciation of Allah's greatness in my heart. I sensed Allah's greatness here more than any other place.

So, I rebuked myself: 'Woe to you! (If this amazes you then) go to the sea and contemplate its greatness. You will see greater wonders than this. Then go out and contemplate on the universe, and you will realise that the universe, the skies and the planets are just like a tiny particle in a desert.

Then roam around the higher regions, and walk around the Throne and behold what is in the heavens and hell. Then detach yourself from everything and direct your attention to Him! You will see that all of that is within the grasp of the Almighty whose ability has no limits.'

- Ibn al-Jawzī ؓ

”

## The Greatest Creation

When we ponder on the greatness of Allah's creation, such as the heavens, the earth, His Kursī and His Majestic Throne, and then realise our own inability to comprehend them due to their greatness, we should arrive at the most important realisation: how Great must their Creator be!

To understand His greatness, it helps to reflect on His greatest creation: His Throne (the 'Arsh of Allah). The Messenger of Allah ؓ said, **"The seven heavens in comparison to the Kursī is nothing but like a ring thrown in a desert; and the excellence of the Throne of Allāh over the Kursī is like the excellence of that**

## desert over that ring.” (Bayhaqī)

Imagine the Sahara Desert. The entire desert is the Kursī of Allah ﷻ, while the size of the heavens and the earth in proportion is equivalent to a ring thrown in this desert.

Now close your eyes, and let your mind ascend. Wander around this desert, which is now the Throne of Allah ﷻ, and remember that the Kursī in proportion is the size of a ring. Can you even imagine the size of the Throne of Allah? It is mind-boggling.

If we cannot comprehend this, how can we then comprehend the greatness of Allah?

## Mighty Angels

From amongst the creation of Allah that recognise His greatness, and revere Him as He deserves to be revered, are His angels. Despite being given immense strength and being huge in size, angels constantly praise Allah ﷻ and worship Him, and they never disobey Him. Yet, on the Day of Judgement, they will look at Allah and say, **“How Perfect are You! We did not worship You as You deserved to be worshipped.”**

Reflecting on how great the angels are will help us appreciate how great Allah, their Creator, is. Our beloved Prophet ﷺ informed us about an angel who is so great that his feet are in the lowest earth and his neck is under the Throne of Allah. Realising the greatness of Allah, he constantly repeats, “How Perfect are You! How Magnificent are You, Our Lord!” (Ṭabarānī). Similarly, the best of angels, Jibrīl ﷺ was tasked with the most prestigious responsibility of transmitting the word of Allah ﷻ. He has 600 wings. If he was to unroll a pair of them, it would fill the space between the sky and the earth. Despite his physical and spiritual greatness, the Prophet ﷺ saw him on the Night of Miʿrāj (ascension) looking like “a worn-out piece of cloth due to the fear of Allah” (Ṭabarānī). Jibrīl’s **knowledge of Allah’s majesty and greatness** reduced him to this state.

## Connect to Al-Kabir & Al-Azim

The following are some ways in which we can call upon and worship Allah with His Names **al-Kabīr** (The Most Great) and **al-Aẓīm** (The Magnificent):

## 1 **Humble yourself to His greatness, by affirming His Oneness, obeying Him, and fearing Him.**

Let us fill our hearts with utmost **respect** and reverence for Allah. Let us feel **awe** in our hearts for Him, and feel shy of disobeying Him. Let us humble our hearts to the truth and **submit** to the commands of Allah and His Messenger ﷺ, even if they appear 'irrational' to us.

## 2 **Glorify Him by constantly reflecting on His creation.**

Every day we repeat 'اللَّهُ أَكْبَرُ' (Allah is greater...!) and 'سُبْحَانَ رَبِّيَ الْعَظِيمِ' (How perfect is my Lord, The Magnificent!) over a hundred times in ṣalāh. Due to the repetition, we may say it mindlessly. Let us constantly think of how great He is, and magnify Him with our tongues and our hearts simultaneously.

Go outside in nature and praise Allah with **your tongue and heart**. It will help you marvel at His greatness. [Tip: Perform your morning and evening adhkār outside, especially on days when the skies are clear and you can appreciate the beauty of Allah's creation.]

## 3 **Deem great what Allah has deemed 'great'.**

Let us magnify and revere Allah by honouring what He has honoured: occasions (e.g. Dhul Hijjah, Ramaḍān), places (e.g. al-Masjid al-Ḥarām), actions (e.g. ṣalāh, qurbānī/uḍḥiyah) & speech (e.g. recitation of the Qur'ān).

Instead of allowing society and our social media feeds to dictate to us how we should live and what we should aspire to be, **let us live by the standards that Allah has set for us**. This will save us from misery, anxiety and depression, as the only standards that can guarantee us success and peace are the ones Allah, our Creator, has set for us. The ones set by humans are more often than not unrealistic, egotistic, flawed, harmful, and constantly changing.

## 4 **Humble yourself in your dealings with people.**

There are some qualities of Allah that we should try to emulate in our dealings with others (e.g. love, kindness, forgiveness). But there are others which are exclusive to Him such as majesty, pride and grandeur. The Messenger of Allah ﷺ said, "Allah – Exalted and Mighty is He- said, 'Grandeur (kibriyā) is My cloak and Magnificence

(‘azamah) is My lower garment. Whoever competes with Me in regards to either of them, I shall cast him into the Hell-fire” (Abū Dāwūd).

Internalising that Allah is the Greatest, not us, should make us humble. When we make a mistake or hurt someone, we should acknowledge it, apologise and make amends. Arrogance is thinking we are better than others because of something we possess. When we think like this, **we begin competing with Allah’s grandeur**, not realising that the blessings we possess are from Allah alone.

## 5 Ask Allah through His Names and be comforted.

Our beloved Prophet ﷺ would recite the following du‘ā’ when he encountered a difficulty:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

*There is no god worthy of worship but Allah, the Magnificent, The Forbearing. There is no god worthy of worship but Allah, Lord of the Magnificent Throne. There is no god worthy of worship but Allah, Lord of the heavens, Lord of the earth, Lord of the Noble Throne. (Bukhārī)*

Let us calm and soothe our hearts by reminding ourselves of how great Allah is, and by asking Him through His Oneness in this beautiful du‘ā’. Relying on al-Azīm (The Magnificent) means any ‘big’ problem or enemy we encounter can be overcome, and feel ‘small’.

We ask Allah, The Magnificent, The Great, to allow us to appreciate and glorify Him as He deserves to be appreciated and glorified. We ask Allah, The Supreme to cause our awe of Him to enable us to live by His commands.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ  
وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ، سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

“They did not hold Allah in His true esteem. The whole earth will be in a single grip of His hand on the Day of Judgment, and the heavens will be rolled up in His Right Hand. Pure and Exalted is He above what they associate (with Him).” (39:67)





## Who Is Allah?

Allah ﷻ is the Creator of the universe, the King of everyone and the Lord of everything. He is the **Only One who deserves to be worshipped**. He manages the affairs of all kingdoms. He commands and forbids, creates and provides, gives life and death, raises and lowers people, alternates night and day, and alternates victory and defeat amongst nations, so that one nation rises and another falls.

**Only Allah's commands and decree are carried out** throughout the heavens and the earth, deep in the oceans and in the skies, and throughout the entire universe. His **knowledge** encompasses all matters; accounting for each and every being, and enveloping them with His **mercy and wisdom**.

He hears all voices, in their different languages, and with their varied requests and pleas. **One voice does not distract Him from hearing another**, nor do their innumerable pleas confuse Him. The pleading of the needy beggars knocking at His door does not aggravate Him, nor do their questions annoy Him.



He sees all things: the visible and invisible. He sees the black ant crawling across a solid black rock in a pitch-dark night. **‘No matters are hidden from Him,** nor are secrets withheld from Him.’ He has knowledge of all that has occurred and all which has yet to occur.

Everyone in the heavens and the earth beseech Him for their needs. **Every day, He attends to His creation:** He forgives sins, eases difficulties and relieves distress. He mends the broken, enriches the poor, teaches the ignorant, guides the astray, directs the confused and helps the desperate. He frees the captive, feeds the hungry, clothes the naked and cures the sick. **He accepts the repentance of the one who repents, and rewards the one who does good.** He aids the oppressed and humbles the tyrant. He conceals faults and calms fears.

He does not sleep nor does sleep befit Him. The deeds of the night ascend to Him before those of the day, and the deeds of the day before those of the night. **Light is His veil. If He were to lift His veil in this world, the splendour of His Face would burn all of His creation.** What He possesses is not diminished by what He gives, for His Right Hand always remains full.



On the Day of Judgement, **the whole earth will be enclosed in a single grip of His Hand**, and all the heavens will be rolled up in His Right Hand. Then He will shake them and say, 'I am the King, I am the King. It is I who created the world out of nothingness, and I who will return it to how it was.

No sin is too great for Him to forgive, no request too great for Him to fulfill. Were all in His heavens and on His earth, from the beginning to the end of His creation - mankind and jinn alike - were to be as pious as the most pious amongst them, this would **not increase** His sovereignty in the slightest. And if they all, from the beginning to the end of His creation - mankind and jinn alike - were to be as sinful as the most sinful amongst them, this would **not decrease** His sovereignty in the slightest.

If all those in His heavens and on His earth, human beings and jinn, living and dead, were to assemble in one place and ask Him, and He gave each one of them what they asked for, this would not decrease what He has by even an atom's weight.

He is **the First** before whom there is nothing; **the Last** after whom there is nothing. He is the **most High**, and there is nothing above Him; the most Near and there is nothing closer than Him. He is the most Blessed and Exalted.





He is the most worthy of being worshipped and remembered. **He is the most deserving to be thanked and praised.** He is the most compassionate of kings, the most generous of those who are asked, the most forgiving of those who have power, and the most just of those who take revenge. With His knowledge comes wisdom; with His might, His forgiveness and with His withholding, His wisdom.

None obeys Him except by His permission; none sins except by His knowledge. When He is obeyed, He is appreciative; when disobeyed, He overlooks and forgives. His anger is always just. Every punishment from Him is just, and every blessing from Him is a favour. He is the closest witness and the nearest protector. He records the deeds and sets down the appointed times for all things. **When He intends something to be, He only says to it, 'Be', and it is.**

He is the King who has no partner, the Unique who has no rival, the Perfect Master who has no companion or child; He is the Independent who has no helper. Everything will perish except for Him; every kingdom falls except His kingdom. Every grace except His has its limit. **There is none like Him.**

(Adapted from Ibn Qayyim's al-Wābil al-Şayyib)



## The Day of ‘Arafah: The Ultimate Day of Mercy

The Day of ‘Arafah (9<sup>th</sup> of Dhul Ḥijjah) is the greatest day of ḥajj. It is the day on which sins are forgiven, souls are released from the Hell-fire, and du‘ās are readily accepted. This day is also special because it was the day Allah ﷻ bestowed upon our Ummah its greatest gift: **He perfected the religion of Islam** and completed His favour upon us.

‘Umar b. al-Khaṭṭāb ؓ narrated, ‘Once a Jew said to me, “O leader of the believers! There is a verse in your (Holy) Book which you all read; had it been revealed to us Jews, we would have taken that day (on which it was revealed) as a day of celebration.” ‘Umar ؓ asked him, “Which verse?” The Jew replied,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

*“Today I have perfected your religion for you, completed My blessing upon you, and chosen Islam as your religion” (5:3).*

‘Umar ؓ replied, “No doubt, we know the day and the place when this verse was revealed to the Prophet ﷺ. It was Friday and the Prophet ﷺ was standing at ‘Arafah (i.e. the day of ḥajj)” (Bukhārī).

### Fasting

When the Messenger of Allah ﷺ was asked about the fast of the Day of ‘Arafah, he said, **“It wipes away the (sins) of the past year and upcoming year”** (Muslim).

If you were unable to fast for the first eight days of Dhul Ḥijjah, ensure not to miss out on the amazing reward of fasting on this special day.

### Freedom from Hell-fire

The Prophet ﷺ said, “There is no day in which Allah sets free more slaves from Hell-fire than the day of ‘Arafah. Indeed, **He draws near, and He then boasts about them to the angels** and says, ‘What do these (slaves of mine) want?’” (Muslim).

On this day Allah ﷻ frees a huge number of His servants from the Hell-fire. It is Shayṭān’s worst day of the year. In just a few hours, years of Shaytan’s efforts to mislead man come to naught. What enrages him even more is that not only does Allah free the pilgrims from the Hell-fire, but He frees the non-pilgrims too.

“

Allah frees from the Fire even those who are not physically in ‘Arafāt.  
Therefore, the next day is ‘Eīd and a celebration for the pilgrims  
and non-pilgrims alike. - Ibn Rajab ؒ

”

‘Abdullāh b. al-Mubārak ؒ approached Sufyān al-Thawrī ؒ on the evening of ‘Arafah. Sufyān al-Thawrī ؒ was sitting on his knees and weeping bitterly. ‘Abdullāh b. al-Mubārak ؒ asked him, “Who is in the worst situation amongst these masses?” He replied, “The one who thinks that Allah will not forgive him.”

Ḥakīm b. Ḥizām ؒ would stand in ‘Arafah with 100 camels and 100 slaves. He would then free the slaves for the sake of Allah. The people would then start crying loudly, saying, “O Allah! Your slave freed his slaves, and we too are Your slaves, so free us (from the Hellfire).”

### The Day of Du‘ā

The best action on this great day is du‘ā. The Messenger of Allah ﷺ said, “**The best du‘ā is the du‘ā of the day of ‘Arafah.** The best of what I and the Prophets before me have said is,

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no god worthy of worship but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All Powerful” (Tirmidhī).*

We see an astounding spectacle of du‘ā in the Farewell Ḥajj of our beloved Prophet ﷺ. After years of struggle in conveying the message of his Lord, the whole of the Arabian Peninsula comes under his control and finally accepts his message. Yet, gathered on the plains of ‘Arafah, at his highest point of victory, we do not witness parades or displays of pomp.

Rather we witness nothing but **humility** and **turning to Allah in desperate need.**

Despite being over sixty years of age, undertaking a long journey from Madinah to Makkah, and being responsible for huge crowds, none of it comes in the way of worshipping His Beloved ﷺ.

He delivers a moving and powerful sermon, and then leads his Companions ﷺ in prayer, combining Ṣuḥr and ‘Aṣr. Everyone is looking at him. He moves towards the Mountain of Mercy, faces the qiblah and thereafter occupies himself in earnest du‘ā until Maghrib. He spends approximately **six hours in continuous du‘ā**. He is so focused on making du‘ā that even when the rein of his camel falls down, he grasps it with only one hand, and leaves his other hand raised towards the sky. **How strong was his connection with His Lord!**

It is incredible to think that a man, to whom Allah had already given glad tidings of forgiveness, raises his blessed arms to the sky, and cries out:

*“O Allah, You hear my speech...I am the **desperate and needy one**, the one who is seeking Your help and protection, **fearful** and scared, one who confesses and acknowledges his sins. I beg You – the begging of a destitute; I humbly implore You – the **imploing of a humiliated sinner**. I invoke You – the invoking of the fearful afflicted person, whose neck is bowed down before You, whose eyes have overflowed with tears for You, whose body is humbled before You, and who has **completely lowered Himself** to You...”* (Ṭabarānī).

### **Experience the Sweetness of Du‘a**

**The secret of making du‘ā** is to **display an utter need of Allah, expressing utmost humility, desperation and dependence**. Go to Allah as a humble beggar, lengthen your du‘ā and have firm conviction that Allah will accept it. Persist and beg Allah in your du‘ā. Keep asking and do not tire of repeating the same du‘ā. Do not lose hope in your du‘ā being accepted. Allah may be delaying the fulfilment of your request, as He loves to hear your voice and your sincere pleas. He may delay the fulfilment of your du‘ās for reasons unknown to you at this moment, but which contain much good for you in the future.

Cut yourself off from the world and its distractions on this special day, and let your soul ascend up to the heavens. Experience the sweetness of intimately conversing with Allah ﷻ, humbling yourself to Him and crying to Him. Turn to Him with sincerity and beg Him to forgive you.

“

If you are able to seclude yourself (in worship) towards the latter part of the Day of ‘Arafah, then do so! - ‘Aṭā’ ﷺ

”

Imām al-Nawawī رحمه الله wrote, “It is mustaḥabb to perform dhikr and du‘ā’ in abundance, and to exert oneself in this. This is the best day of the year for du‘ā’... It is essential that one devotes every effort to doing dhikr, making du‘ā’, reciting Qur’ān, supplicating with various supplications, and performing a variety of adhkār... He should make du‘ā’ for himself, his parents, his relatives, his teachers, his companions, friends and loved ones, all those who have done good to him, and all the Muslims. He should be extremely careful not to neglect any of these, because he will not be able to make amends for it, unlike other acts.”

One of the pious predecessors said, “I have been making du‘ā’ on the Day of ‘Arafah for the last 50 years, and not a year passes by except that I see them (answered) as clearly as the light of the morning.”

“

I came across people who would conceal their needs until the Day of ‘Arafah, so that they could ask Allah for them (on this day).

- al-Awzā‘ī رحمه الله

”

As this day comes only once a year, we should switch off our phones, take the day off from work (if possible), and spend as much time as we can in du‘ā’. If we find it difficult to make du‘ā’ for such a long duration, we can alternate between making our own du‘ā’, reading from a du‘ā’ book, listening to a du‘ā’; or switching to another act of worship (e.g. recitation of the Qur’ān), and coming back to making du‘ā’.

“

Sufyān b. ‘Uyaynah رحمه الله was fortunate to perform ḥajj 70 times. Each year in ‘Arafah, he would longingly and lovingly plead to Allah, “O Allah! Do not let this be the last time with you (in ‘Arafah)!” In the year which he passed away, he did not supplicate with this du‘ā’. When he was asked about this, he said, “I felt shy of Allah, the Exalted.”

”



## **“I struggle to make du‘ā’ for more than 5 minutes.”**

If you have ever felt like this, you may find the following tips useful:

Spend a long-time praising Allah at the start of your du‘ā’ and during it.

Send abundant salutations on our beloved Messenger ﷺ.

Ask Allah with the du‘ās from the Qur‘ān and Sunnah. Have a book/print-out ready. (See the book ‘I Am Near’ / ‘Dhikr & Dua’ App by LWA, for a collection of du‘ās).

Write down a list of du‘ās beforehand.

Keep repeating certain du‘ās. E.g. Don’t just ask Allah for Paradise once. Keep asking Him, and keep coming back to it.

Make du‘ā’ for people by their names. Abu al-Dardā’ رضي الله عنه said, “Indeed I make du‘ā’ for thirty of my brothers whilst I am in sujūd, with their names and their fathers’ names.”

Make du‘ā’ for the Ummah.

Learn the deeper meanings of and reflect on the Qur‘ānic and Prophetic du‘ās to learn how to make du‘ā’.

Uphold the etiquettes of du‘ā’.

## The Optimal Guide For Making Du‘a

1

Make your heart present and completely focus on Allah.

2

Choose a time in which du‘ā’ is readily accepted.

3

Perform wuḍū, face the qiblah and raise your hands.

4

Humble yourself and submit to Allah.

5

Start by praising Allah ﷻ.

6

Send ṣalawāt upon the Prophet ﷺ.

7

Repent for your sins and ask for forgiveness.

8

Ask with persistence, love and fear.

9

Ask Allah through His Oneness and Names.

10

Give ṣadaqah before making du‘ā’.

(Adapted from al-Jawāb al-Kāfī by Ibn al-Qayyim ﷺ)

## 5 Specific Things To Do On The Day of ‘Arafah

Set apart this day for the worship of Allah. Ensure all your Eid preparations are done beforehand, leaving the day free for worship. Do not waste this day in elaborate Eid preparations and miss out on one of the most important days in the entire year.

In addition to the obligatory and voluntary good deeds, the following are specific actions for the Day of ‘Arafah:

1

Fast on this day.

2

After each farḍ ṣalāh and generally throughout the day, recite the takbīrāt of tashrīq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

3

Keep repeating with reflection:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ،  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no god worthy of worship but Allah. He is Alone and He has no partner whatsoever. To Him Alone belong all sovereignty and all praise. He is over all things All Powerful” (Tirmidhī).*

4

Make lots of du‘ā’, particularly between ‘Aṣr and Maghrib.

5

Seek forgiveness and protection from Hell-fire.

From His mercy, Allah placed the Night of Qadr at the end of Ramaḍān; the best days of the year at the end of the year (Dhul Hijjah); **and the Day of ‘Arafah at the end of these best days, to give us a chance to make up for our shortcomings.**

**Let us make the most of this day. If the Night of Qadr is unknown, then the Day of ‘Arafah is known.**



# Eid Mubarak

Anas ؓ said: The Messenger of Allah ﷺ came to Madinah, and the people (of Madinah) had two days in which they would play and have fun.

He ﷺ asked: “What are these two days?”

They replied: “We used to play and have fun in them during the pre-Islamic period.”

The Messenger of Allah ﷺ said:

**“Indeed Allah has substituted for you something better than these two days: the Day of al-Adḥā and the Day of al-Fiṭr.”**

(Abū Dāwūd)

## Eid al-Adha: A Symbol of True Faith and Submission

“What effect will īmān not produce? We see here Ibrāhīm ؑ in his old age, cut off in a foreign land, having deserted his homeland and his people, being given a child. The child turns out to be a model son, with his forbearance confirmed by Allah Himself. Hardly had Ibrāhīm ؑ enjoyed his son’s company and seen his youth blooming so as to become his companion and assistant, when he sees in his dream that he should slaughter him. He understands that it is a sign from Allah requiring sacrifice.

What is his attitude now? He does not hesitate for a moment. The thought of disobedience does not even occur to him. **He thinks only of submission...** (The dream) was enough for Ibrāhīm ؑ to comply, not to delay, and not even to ask: ‘Why should I sacrifice my only son?’

...That it was hard for Ibrāhīm ؑ is beyond doubt. He was not required to send his only son to war, nor to put him to a task that would end in his death. Nothing of the sort. Instead, he was required to undertake the task himself, by his own hand. And what task was that? It was to slaughter his own son by way of sacrifice...

To Ibrāhīm ؑ, the question was one of obedience. **Since his Lord wanted something, so be it, without hesitation.** His son should also know and accept it willingly, with submission so that he too would earn the reward of obeying Allah and experience the pleasure of submission to Him. He himself had known that pleasure and now wants his son to feel it as the pure goodness that surpasses all else that life can offer.

What does the son say as his father proposes to slaughter him in fulfilment of what he saw in a dream? The son also rises to the sublime standard his father had earlier attained: **“He said: My father! Do as you are commanded, and, Allah willing, you will find me to be patient in adversity”** (37:102).

This is an example of perfect **humility** before Allah, **trust** in Him, combined with complete **obedience** and **submission** to His will...

The scene moves further to show us the order being carried out: **“When the two of them had surrendered themselves to the will of Allah, and Ibrāhīm laid him on his forehead”** (37: 103). Once more, **obedience, faith** and **acceptance** of Allah’s

decree rise to a far nobler standard than anything known to humanity. The father lies his son down on his face, and the son submits and shows no resistance. All this takes place in reality.

Such is **self-surrender**, which is the essence of Islam: **complete trust, obedience, certainty, acceptance, submission and action**. Both father and son experience nothing other than pure faith...

It is to commemorate this great event which serves as a symbol of true faith and submission to Allah that Muslims celebrate the Eid of Sacrifice, or al-Adḥā. This event serves as a reference point for the Muslim community to know their first father, Ibrāhīm ؑ, whose faith it follows and to whom it traces its ancestry. It thus understands the nature of its faith, based on submission to Allah's will with perfect acceptance and reassurance. **It will never need to ask Allah why."**

(Fi Zilāl al-Qur'ān)



## Qurbani: More Than Just Tender Meat

Following in the footsteps of Ibrāhīm ؑ, qurbānī or uḍḥiyah is the act of sacrificing an animal for the sake of Allah on the 10<sup>th</sup>, 11<sup>th</sup> or 12<sup>th</sup> of Dhul Ḥijjah, in accordance with the Sunnah of our beloved Messenger ﷺ.

For many of us, this experience is limited to filling out a donation form or enjoying some lamb biryani. But what is the purpose of qurbānī? What does Allah ﷻ want from us? Why does He ask us to sacrifice an animal on this day?

The following ten points explore the wisdom behind this great act of worship:

### 1 The purpose of Qurbani is to attain taqwa.

Allah ﷻ says, “Never does their meat or their blood reach Allah, but what does reach Him is your taqwā (piety)” (22:37).

Allah ﷻ tells us here that our outwardly acts of worship must be accompanied by taqwā and sincerity. Taqwā is often translated as piety, God-consciousness or the fear of Allah. Taqwā is to protect oneself from the wrath and punishment of Allah by avoiding His prohibitions and implementing His commands.

Taqwā resides in our hearts. It's not enough, therefore, just to perform deeds outwardly. **What Allah wants from us is our hearts**; hearts which fully submit to Him, which melt out of His love, crumble from His fear, and give preference to Him over everything and everyone else. Qurbānī isn't just about the succulent lamb chops; its primary purpose is to get us closer to Allah, the All-Mighty.

### 2 Qurbani makes us affirm the Oneness of Allah (tawhid) and our sincerity to Him.

Qurbānī should not be an ‘empty’ ritual or a cultural act which we do not give much thought to. Instead we have to perform it sincerely, for the sake of Allah alone. Allah ﷻ instructed the Messenger of Allah ﷺ to: ‘Say, ‘My prayers and sacrifice, my life and death, are all **for Allah**, Lord of all the Worlds. **He has no partner**. This is what I am commanded, and I shall be the first of those who submit to Him” (6:162-3).

In the Qur’ān, Allah repeatedly condemns the practice of the polytheists who would sacrifice for other than Him. Thus, we must steer away from anything which leads to associating partners with Him or making anyone or anything equal to Him in our hearts.

### 3 Qurbani is a means to remember and glorify Allah.

Allah ﷻ says, “For every Ummah (religious community) We prescribed the act of sacrifice, so that they may **invoke the name of Allah** over the livestock He provided for them: So, your God is One God, so submit to Him Alone...” (22:34) Dhikr is the hallmark of qurbānī and of these blessed days.

Qurbānī should make us glorify Allah for having guided us to Islam and for giving us the ability to remember Him and to perform the rites of sacrifice. Allah ﷻ says, “He has subjugated them to you in this way so that you may **glorify Allah** for having guided you...” (22:37).

### 4 Qurbani gives us an opportunity to thank Allah and celebrate ‘Eid.

Allah ﷻ says, “We have made camels part of the symbols of Allah for you. There is much good in them for you, so invoke Allah’s name over them as they are lined up for sacrifice. Then when they have fallen down dead, eat from it, and feed those who do not ask, as well as those who do. We have subjugated them to you in this way **so that you may be thankful**” (22:36).

Qurbānī is a reminder that Allah has given us this great gift of being able to rear, slaughter and consume delicious meat. Although an alien concept to us because of our excessive consumption of meat, for many around the world, this is the only time in the year when they can consume a liberal amount of meat, allowing them to properly celebrate Eid.

### 5 Qurbani is a means to venerate the symbols of Allah.

Showing respect to the outwardly symbols which represent and remind us of Allah helps us to develop our taqwā. Allah ﷻ says, “Whoever **honours the symbols of Allah** – indeed, it is from the piety of hearts” (22:32). In accordance with this āyah, our predecessors would carefully rear and choose their best and most valuable animals to sacrifice.

### 6 Qurbani is a means to share your food with the needy.

The Prophet ﷺ said, “I used to forbid you to store the meat of the sacrificed animals for more than three days so that there would be enough for everyone. But now Allah, the Mighty and Sublime, has bestowed plenty upon us, so eat, **give in charity** and store. Indeed, these days are the days of eating, drinking and



remembering Allah” (Nasā’ī). The meat should also be shared with neighbours and family members to increase the ties of kinship.

## 7 Qurbani is a means to attain great reward.

The Prophet ﷺ said, “There is nothing more beloved to Allah that a slave can do on the Day of Naḥr than spill blood (i.e. qurbānī). On the Day of Judgement, it will be brought forth with its horns, hair, and hooves. Indeed, the **blood will be accepted by Allah even before it spills on the ground**, so whole-heartedly delight in (performing the sacrifice)” (Tirmidhī).

## 8 Remembering this sunnah of the Prophet ﷺ helps us to increase our love for him.

It is reported in a ḥadīth that of the two animals the Messenger of Allah ﷺ slaughtered, one was “on behalf of his ummah, for whoever testified to the oneness of Allah and testified that the Messenger of Allah ﷺ had conveyed the message” (Ibn Mājah).

Allāhu Akbar! The Messenger of Allah ﷺ sacrificed an animal on our behalf!

## 9 Qurbani commemorates the great sacrifice of Ibrahim and Isma‘il ﷺ

The sacrifice was a result of their deep conviction in Allah, **their unyielding submission to Him and their unwavering sincerity**. Allah ﷻ does not ask us to put a knife to our children’s necks, but He asks us to sacrifice other things, be it time, money, our desires or even societal pressure to conform. Ask yourself today: What am I going to give up for the sake of Allah?

## 10 A symbol of complete submission to Allah ﷻ

Qurbānī represents the essence of Islām: complete submission to Allah. In an era where it has become fashionable to question everything, we should look to Ibrāhīm ؑ **who didn’t ask: ‘Why?’** Instead, he **submitted** and **fully obeyed** Allah – and for that he was rewarded handsomely.

Qurbānī isn’t about merely sacrificing an animal; it is a reminder **to fully submit even if we find the command difficult or fail to perceive the wisdom behind it**.

# The Days of Tashriq

## What are the Days of Tashriq?

The three days following Eid al-Adḥā are the Days of Tashrīq (the 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Dhul Ḥijjah). Allah describes these days as ‘the Appointed or Numbered Days’: “Remember Allah during the Appointed/Numbered Days” (2:203).

They are also known as the ‘Days of Mina’ as pilgrims reside in Mina during these days.

These days are included among the days of Eid and are **from the greatest days of the year**. The Messenger of Allah ﷺ said, “The greatest day in the sight of Allah is the Day of Naḥr (10<sup>th</sup> of Dhul Ḥijjah) and then the Day of Qarr (11<sup>th</sup> of Dhul Ḥijjah)” (Abū Dāwūd).

The 11<sup>th</sup> is known as the **Day of Qarr** because the pilgrims reside in Mina for worship (*qarr* means to reside), whilst *Naḥr* is in reference to the slaughtering of the animal.

These three days are specified for glorifying Allah, and pelting the jamarāt for those in ḥajj.

## Why are they called the Days of Tashriq?

The word ‘tashrīq’ takes its name, according to the most common view, from a process used to preserve meat. Prior to the advent of the refrigeration system, the pilgrims would cut up the qurbānī meat, season it and then let it dry in the sun. This process allowed them to preserve the meat for future consumption and take it with them on their journey home.

## Days of Eating and Drinking

“

The Messenger of Allah ﷺ said, “The Days of Tashrīq are the days of eating, drinking and the remembrance of Allah”  
(Muslim).

”

The above ḥadīth indicates that **eating and drinking during the days of Eid should help us to remember Allah** ﷻ and obey Him.

He ﷺ also said, “The Day of ‘Arafah (9<sup>th</sup> Dhul Ḥijjah), the Day of Naḥr (10<sup>th</sup> Dhul Ḥijjah) and the Days of Tashrīq (11<sup>th</sup>, 12<sup>th</sup>, 13<sup>th</sup> Dhul Ḥijjah) are our Eid, the people of Islam; and they are days of eating and drinking” (Nasā’ī).

### Prohibition of Fasting

As the Days of Tashrīq are days of celebration for the believers, fasting is prohibited during these days. The Messenger of Allah ﷺ said, “Do not fast in these days for they are the days of eating, drinking and remembrance of Allah” (Aḥmad).

The wisdom behind the prohibition of fasting and the command of eating and drinking is noteworthy. After the pilgrims endure difficulty and hardship during the days of ḥajj, **Allah hosts and prepares days of rest and happiness for them.** Similarly, non-pilgrims also join them in this celebration after going out of their way during the blessed ten days of Dhul Ḥijjah to fast, perform qurbānī, abundantly remember Allah and seek His forgiveness.

Hence, **all the believers become guests of the Almighty**, and it is not befitting of a host to allow his guests to starve. It is similar to the happiness which believers experience on Eid al-Fiṭr after fasting the entire month of Ramaḍān.

**The journey of ḥajj symbolises the journey of life.** Pilgrims enter a state of sanctity (iḥrām) whereby they are prohibited from certain activities. In the same way, a believer is prohibited from pursuing his desires and transgressing the limits set by Allah.

Just as a pilgrim **exercises patience** and is then hosted by Allah during his stay in Mina, a true believer will likewise **tolerate the trials** of this world and then enjoy everlasting happiness in the Hereafter, whereby it will be said to the residents of Paradise,

“

Eat and drink in satisfaction, for what you have  
formerly done in the days gone by (68:24).

”

## Remember Allah in the Days of Tashriq

There is special importance given to the remembrance of Allah before, during and after the Days of Tashrīq. As the Days of Tashrīq mark the end to a great season of worship (ḥajj, qurbānī and other good deeds in the 10 days of Dhul Ḥijjah), an apt way of completing these rites is with the remembrance of Allah.

The deeper meaning of the command to remember Allah **after the completion of the various rites** is that whilst other actions may come to an end, the remembrance of Allah continues for the believers in this life and the hereafter.

In many instances, Allah has implied that the remembrance of Allah is something continuous unlike other acts of worship. Regarding ṣalāh, Allah says,

*“So when you have concluded the ṣalāh, then **remember Allah**, while standing, or sitting, or [lying] on your sides” (4:103).*

Similarly, with respect to Jumu‘ah ṣalāh, the same message of remembrance is echoed:

*“When the ṣalāh is concluded, then [you may freely] spread throughout the land and seek the bounty of Allah. Yet **remember Allah** much so that you may be successful” (62:10).*

Upon completion of the rites of ḥajj, the command of remembrance is reiterated once again:

*“When you have concluded your rites [of ḥajj], then **remember Allah**, like your [past] remembrance of your forefathers - or with even more remembrance” (2:200).*

Once the battle ends and the believer reaches safety, the remembrance of Allah is advised again:

*“Then when you are safe again, **remember Allah** as it is He who has taught you what you did not know” (2:239).*

Hasan al-Baṣrī ؓ said, “Allah commanded him to exert effort in du‘ā’ and worship after finishing from the battlefield. All actions come to an end. However, **the remembrance of Allah has no end**. All actions come to an end with the ending of

this life and nothing of it remains in the hereafter. As for the remembrance of Allah, it endures into the hereafter. The believer lives upon the remembrance of Allah, dies upon it and will be resurrected upon it.”

## Prescribed Methods for Remembering Allah

Remembering Allah has been prescribed through various methods during the Days of Tashrīq:

### 1 Remembering Allah after the fard salah with the takbirat of tashrīq:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

*“Allah is the Greatest. Allah is the Greatest. There is no god worthy of worship but Allah and Allah is the Greatest. Allah is the Greatest and all praise is for Allah alone.”*

The above takbīrāt are to be read audibly after each farḍ ṣalāh, starting from the Fajr of the 9<sup>th</sup> of Dhul Ḥijjah till the ‘Aṣr of the 13<sup>th</sup> Dhul Ḥijjah.

‘Ikrimah رضي الله عنه says that the verse which instructs remembering Allah during the Days of Tashrīq refers to remembering Allah after the farḍ ṣalāh.

The wisdom of repeating the takbīrāt after every farḍ ṣalāh with fervent passion **is to allow the greatness of Allah to become entrenched in the hearts of all Muslims.** It is a reminder that it is only Allah who is deserving of complete servitude and obedience.

When uttering the takbīrāt, this reality should be embedded in our hearts and minds.

### 2 Mentioning the name of Allah whilst slaughtering the animal.

We remember Allah by saying اللَّهُ أَكْبَرُ when slaughtering the animal of qurbānī.

### 3 Remembering Allah by saying takbir when pelting the jamarat during the Days of Tashrīq.

We remember Allah by saying takbīr (اللَّهُ أَكْبَرُ) when pelting the jamarāt during the Days of Tashrīq. This is specifically for those performing ḥajj.

## Remembering Allah generally.

It is recommended that one remembers Allah considerably more in the Days of Tashrīq. ‘Umar b. Khaṭṭāb ؓ used to say the takbīr in Mina. The people on hearing him would similarly say the takbīr which would result in the valley of Mina echoing with takbīr.

Ibn ‘Abbās ؓ would utter the following takbīr during the days of Eid and Tashrīq:

اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ كَبِيرًا ، اللَّهُ أَكْبَرُ وَأَجَلُّ ، اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا

*Allah is the Most Great indeed, Allah is the Most Great indeed, Allah is the Greatest and Exalted, Allah is the Greatest for that [to] which He has guided us” (Bayhaqī).*

### A Special Supplication for the Days of Tashriq

Many of the pious predecessors would prefer to say the following supplication in abundance throughout the Days of Tashrīq:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*“Our Lord! Give us good in this world and good in the Hereafter, and save us from the torment of the Fire” (2:201).*

‘Ikrimah ؓ said, “It is preferred that one says this supplication during the Days of Tashrīq.”

(Adapted and excerpted from Laṭā’if al-Ma’ārif)

“

### Thank Allah for These Blessed Days

“The Days of Tashrīq combine both blessings of the body and the heart for the believers: the blessings of the body through eating and drinking, and the blessings of the heart through dhikr and gratitude. This is a completion of all blessings. Furthermore, whenever they thank Allah for a blessing, their gratitude in itself is another blessing; and this requires further gratitude. And gratitude never ends.”

- Ibn Rajab ؓ

”

## The Best Days Come to An End

As the best days of the year come to an end, conclude this season of worship with:

- 1 **Istighfar.** Like all other acts of worship, ask Allah to forgive your shortcomings and sins. Ibn Rajab رحمہ اللہ wrote, “Istighfār (seeking forgiveness) is the seal of all righteous acts: ṣalāh, ḥajj, and the night prayer are concluded with it, and gatherings are concluded with it...”
- 2 **Gratitude.** Thank Allah for giving you this beautiful season of worship.
- 3 **Hope and fear.** Do not be deceived by your acts of worship. Have hope in Allah ﷻ that He will accept it from you, and at the same time feel scared that your worship may not be accepted.

“

I witnessed the predecessors exerting their utmost efforts in performing righteous deeds, but upon performing them, anxiety would befall them as to whether their deeds would be accepted or not.

- ‘Abd al-Azīz b. Abī Rawwād رحمہ اللہ

”





“

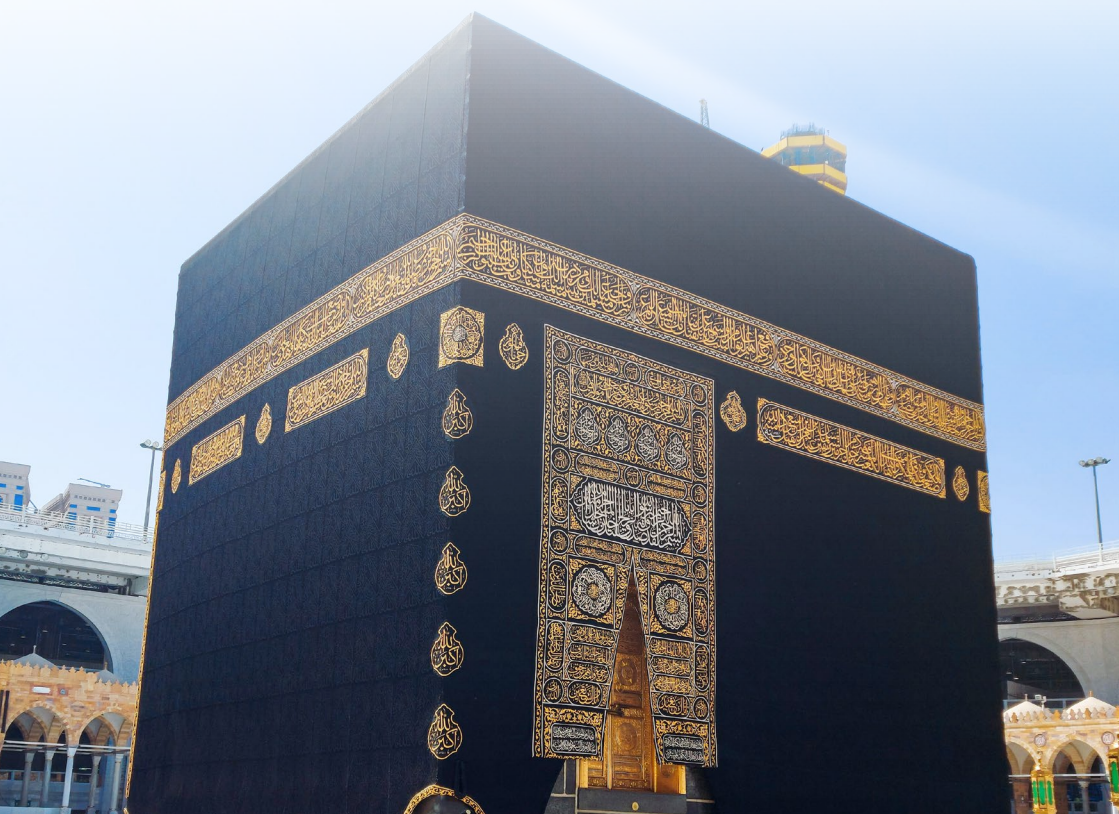
Allah ﷻ has placed the love and longing in His slaves' hearts to visit His Sacred House, and yet not everyone is capable of doing so every year.

Therefore, He made the ḥajj obligatory once in a lifetime for the one who is able, and He made the season (the 10 days of Dhul Ḥijjah) for everybody: those travelling to His House and those remaining behind at home.

Thus, whoever is unable to perform ḥajj can still perform acts of worship in these 10 days, the reward of which is greater than the reward of jihād; and the reward of jihād is greater than the reward of ḥajj.

- Ibn Rajab ﷺ

”



## Attain the Reward of Hajj

How many times have you performed ḥajj? How many times would you have **liked** to perform ḥajj?

Although nothing compares to physically performing ḥajj, Allah ﷻ from His kindness and sheer generosity has provided us with the opportunity to receive the reward of ḥajj without actually performing it.

Even though we cannot visit His Sacred House and be physically present in the inimitable atmosphere of ‘Arafah and ḥajj, we can still hope to obtain similar rewards inshā‘Allāh by performing the following actions’:

### 1 Fajr in congregation and dhikr until sunrise followed by two rak‘ahs

The Messenger of Allah ﷺ said, “Whoever offers Fajr in congregation and remains seated, engaging in the remembrance of Allah until the sun has risen, and then offers two rak‘ahs, **he will have a reward equal to that of performing ḥajj and ‘umrah.**” He ﷺ said, “Complete, complete, complete (i.e. complete reward)” (Tirmidhī).

The scholars have also stated that this reward is equally applicable to a woman (praying at home) who sits in the place where she performs Fajr and remembers Allah or recites the Qur’ān until sunrise.

### 2 Salah in congregation

The Messenger of Allah ﷺ said, “Whoever leaves his house having purified himself for the compulsory prayer, his reward is like the **reward of the pilgrim in iḥrām...**” (Abū Dāwūd).

### 3 Going to the masjid to learn or teach

The Messenger of Allah ﷺ said, “Whoever goes to the masjid, only intending to learn some good or teach it, he will have the **reward of a complete ḥajj**” (Ṭabarānī).

---

\* These acts do not absolve one from the farḍ ḥajj, nor are they entirely equal to physically performing ḥajj. The reward for physically doing an act (e.g. ḥajj) is multiplied ten times and more in accordance to the sincerity, time, sacrifice, costs and other deeds that accompany it.

In the past, people would travel far and wide to seek knowledge. Now, even though we have scholars and classes on our doorsteps, we struggle to devote time to attending lectures and classes in the masjid. Let us change this by seeking knowledge in the Houses of Allah.

#### 4 **Financing someone's hajj**

The Messenger of Allah ﷺ said, “Whoever equips a warrior, or finances a pilgrim or takes care of his family in his absence, or provides ifṭār for the fasting person, he will have the **same reward as them**, without their reward being diminished at all” (Ibn Khuzaymah).

#### 5 **Tasbih, tahmid and takbir after salah**

Abū Hurayrah ؓ narrated that some poor people came to the Prophet ﷺ and they said, “The wealthy have taken the higher ranks and permanent bliss: they pray like we pray, they fast like we fast; but they have more money through which they perform ḥajj, ‘umrah, jihād and charity.” He ﷺ said, “Shall I not inform you of a matter which if you hold on to, **you will catch up with those who have outdone you**; and nobody after you will be able to catch up with you, and you would be the best of those amongst the people around you – except for the one who does the same as you: say **Subḥānallāh, Alḥamdulillāh and Allāhu Akbar thirty-three times after each ṣalāh**” (Bukhārī).

Ibn al-Qayyim ؒ writes, “Thus, he ﷺ made dhikr a substitution for the ḥajj, ‘umrah and jihād they had missed out on; and informed them that they would surpass them with this dhikr.”

#### 6 **‘Umrah in Ramadan**

The Messenger of Allah ﷺ said, “...Inform her that (performing ‘umrah in Ramaḍān) is **equivalent to performing ḥajj with me**” (Abū Dāwūd).

#### 7 **A genuine intention to perform hajj**

Make a genuine intention in your heart that if Allah gave you the means, you would travel to His House and perform ḥajj. If Allah sees that your intention is sincere, He will grant you the **reward of a complete ḥajj**.

This is similar to what the Prophet ﷺ said about the companions who were unable to join them in the Battle of Tabūk, “Indeed there are some people in Madinah: you

did not travel any portion of the journey nor did you cross any valley except that **they were with you.**" The companions asked, "O Messenger of Allah, whilst they are in Madinah?" He replied, "Whilst they are in Madinah. A (genuine) excuse held them back" (Bukhārī).

Ibn Rajab رحمه الله explains that those who remain behind due to a valid excuse partake in the reward of those who perform the journey:

“

يا راحلين إلى البيت العتيق لقد      سرتم جسوما وسرنا نحن أرواحا  
إننا أقمنا على عذر وقد رحلوا      ومن أقام على عذر كمن راحا

“O you who are journeying to the Ancient House, you have journeyed with your bodies and we have journeyed with our souls.

We have remained behind due to an excuse, and they have gone; And whoever remains behind due to an excuse is like the one who has gone.”

”

Ibn Rajab رحمه الله goes on to say that whilst some of Allah’s servants physically travel to His house, there are some servants who travel to Allah with their hearts. These individuals may surpass the ones physically travelling to His House, due to their sincerity and determination.

May Allah ﷻ make us from those who always yearn to visit His Sacred House. May we never be deprived from the mercy that surrounds it. And may our actions be a means of securing the same rewards as the fortunate pilgrims.

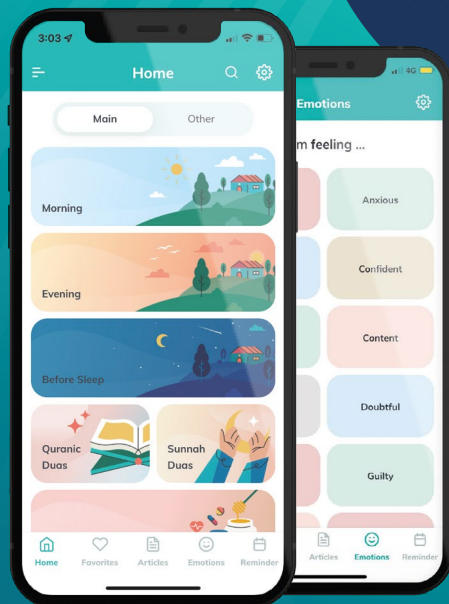


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you are feeling and recite  
the du'a for it.



### Reminders

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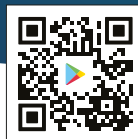


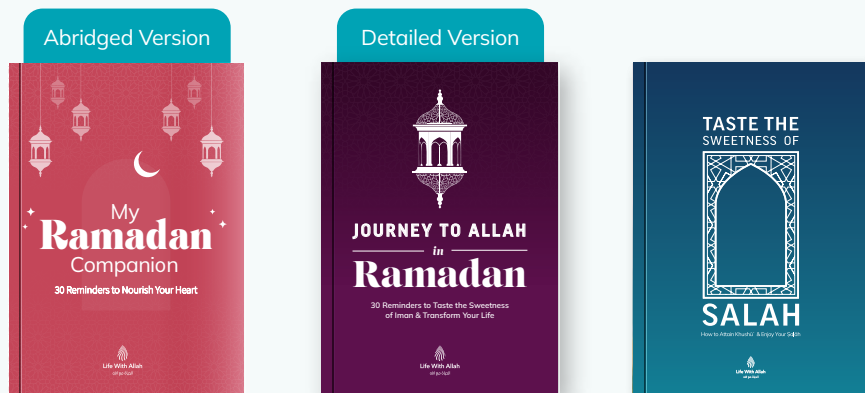
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